The
UNITARIAN MONTHLY

No. 183 (Vol. XV.—12.) DEC., 1918. ONE PENNY

Are Unitarians Christians!

UNDOUBTEDLY Jesus believed in the Unity of God. It was the distinguishing feature and characteristic of the religion in which he was born and of which he was the power and crown.

The Apostles would have been scandalised, horrified as in the presence of sacrilege to have had it suggested to them that God was other than one.

The Church Fathers for the first two or three hundred years were Unitarians.

Tertullian, who himself was ready to advocate the new doctrine of the Trinity, tells us expressly that it was new, and that it was a surprise to most people, when presented to them, and that they were opposed to it as dividing the nature of God.

The doctrine of the Trinity at last was created, not out of the Bible texts or Hebrew teaching and tradition—it was the result of philosophic speculaions, and . . . . was established in the Church by force.

——M. J. SAVAGE, D.D.

Notes and News.

The Sunday School Association at Essex Hall, London, under the auspices of its Propaganda Committee, is now issuing a series of excellent booklets of 14—16 pages, with a view to giving needful light and help to young people on some of the religious problems of our time. The first of the series now ready are entitled:—(1) "Death—and What Then?" and (2) "Is This a Good World?" They are well and plainly written, and are sure to effectually realise the end in view. Whoever wishes to send something helpful to the young men and women away from home could not do better than to make use of these. Price 2d. each.

The Autumnal Meetings of the E. Lancs. Unitarian Association of Churches was held at Padiham on Saturday, Oct. 19th, when Rev. H. B. Hannah, of Horwich, a recent convert to Unitarianism, gave an address.

At the Devon Unitarian Ministers' Conference, Oct. 21st, at Plymouth, the Rev. Donald Frazer, another recent convert to Unitarianism, testified to the warmth and cordiality of Unitarians.

The N. Cheshire Unitarian S.S. Union held its 55th Annual Meeting at Denton, Oct. 19th, when it was reported that there are 1,056 names on the Rolls of Honour of the 14 schools of the Union.

Nonconformist meetings of ministers at Bolton and Oldham have passed resolutions protesting against the exclusion of Unitarians from fellowship with other Christian churches in Manchester.

The Society of Friends has withdrawn from the Council of Christian Churches in Manchester in protest against the exclusion of Unitarians.

Rev. Lt.-Col. Seymour Bullock—Unitarian—has recently preached in the City Temple, London.

Dr. Courtney S. Kenny, who has just resigned his professorship of English Law at Cambridge, is a well-known Unitarian.

The Autumnal Meetings of the British and Foreign Unitarian Association, of the Sunday School Associations and of the League of Unitarian Women, held at Gorton Oct. 26—28, were well attended, and were full of interest.

The Ilford Unitarian Church has received a gift of £100 in memory of the late Rev. T. E. M. Edwards.

The Annual Meeting of the Yorkshire Unitarian Union, held at Hunslet, Leeds, Oct. 26th, reported that the lay preachers had conducted 158 services for five churches during the past year.

Miss Chambers, of Shipley, was anniversary preacher at the Pudsey Unitarian Church, Nov. 3rd.

The Hunslet Unitarian Church, Leeds, has celebrated its Jubilee.

"When we welcome a minister we make an agreement with him to preach to us, but we undertake to be there for him to preach to"—was a remark made at a Sheffield welcome meeting recently.

To Men and Women on War Service.

Motto: FOR GOD AND HUMANITY.

THANKS FOR PEACE.

DEAR COMRADES, — Who can be more thankful than you that hostilities have ceased, and that the day of peace has come? You who have trod the long and weary way to victory; you have endured privations, faced dangers and death; you have been wounded for us all; and now that the conflict is over, you above all have every reason to rejoice. Your rejoicing and ours is mingled with sad thoughts of the heroes who have sacrificed their lives and whose faces we shall see no more. They have died that we might live. To them we owe a debt of honour and gratitude that we can never fully repay. They are alive elsewhere, and they live in our affections. We shall raise our loving memorials to them, and hold them in long remembrance as the saviours of Liberty and the redeemers of Right. But we can rejoice that they have not made their sacrifice in vain, and that by their martyrdom the door has been opened towards a much brighter and better world of human affairs on earth. We all rejoice in this advent of peace. We have all shared in the sacrifices, the trials and the sorrows of the long months of the war. But the great weight of uncertainty and suspense has been lifted, and our minds have now been relieved from the haunting spectres of dread which have been so long hovering over them. So, let us rejoice, and give thanks to God that swords are sheathed, and that the awful carnage of mutual slaughter is ended.

But, let it be—Peace and goodwill. Let us show the vanquished that we do not harbour cruel hatred in our hearts. Let us remember that those who were our foes were misguided, deceived and betrayed by their rulers, and now that those who deceived them are dethroned from the seats of power we wish to have the sores healed and to bind the nations in the bonds of friendship and mutual respect. Thus will our Christmas song this time be more appropriate than ever, and the celebration of "Peace on earth, goodwill to men" be made with a joy and gratitude deeper than words can adequately express.

What joy it will be to us all when you come home to remain with us! How glad shall we be to welcome you! And a right good welcome it will be. You who have been captives in a foreign land, we shall soon greet you and grasp your hands. You who still suffer from your wounds we hope to help you back to strength and health. Yes, let us all give thanks and rejoice! —Ed.

To-Day Be Joy!

To-day be joy in every heart,
For lo, the angel throng
Once more above the listening earth
Repeats the advent song:
"Peace on the earth, good will to men!"
Before us goes the star
That leads us on to holier births
And life diviner far.

Ye men of strife, forget to-day
Your harshness and your hate;
Too long have stayed the promised years
For which the nations wait.
O star of human faith and hope,
Thy light shall lead us on,
Until it fades in morning's glow,
And heaven on earth is won!

—F. L. Hosmer.

Peace.

By Rev. WILLIAM C. HALL, M.A.

At last the world has peace, and I have seen, as never before, how a people can rejoice in it. Here in my town, I saw, as soon as the news came through, a sudden brightness leap from the eyes of men and women, and a radiant gladness light up their faces. A few hours afterwards a large congregation gathered in our church, and the first public thanks were offered to God. Man's hand had gotten the victory for our country; but peace, which was for all the peoples, was the gift of God. So we made our thanksgiving.

Peace! The peace that has come to us is primarily an external thing, peace in the circumstances and conditions of our lives; primarily, too, it is a negative thing, the cessation of manifest hostility and the disregard of enmity. Good in itself—as who that has suffered loss and pain and endured anxiety and unrest during the past fifty months will not say?—it is given as a means of achieving a greater peace, an infernal, positive peace, that peace which is not less than the peace of God.

After the victories of war, and the defeats, it rests with all the peoples, with all of us individually, to achieve the victories of peace—

"Yet much remains
To conquer still; peace hath her victories
No less renowned than war."

What are these? We think of what we can attain in peace: of industrial prosperity, of commercial expansion, of material good, which all the world offers to our enterprise, of political reforms, of social reconstruction, of homes made happier through a common human service—for the intention of all men now seems to be expressed for the common good. But in all these selfishness may be the guiding principle: even as we think of the common good our dominant instinct may be for our own personal happiness—my good and thine, indeed, but mine first. The only true victory of peace is a victory over self, one by which all selfishness, all paltry self-seeking, all vain self-estimation, is driven out of our hearts, and brotherliness and self-sacrifice are driven in.

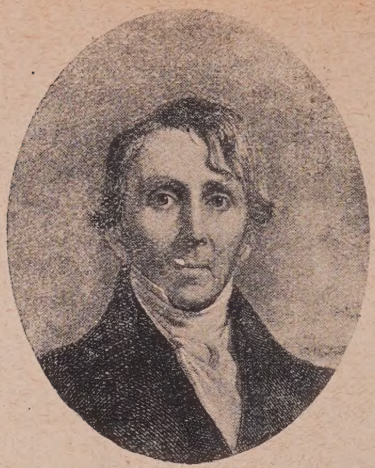
Let us live for all the world as well as we have lived for England. Then will peace come to our hearts. We have to give our lives to others to be at peace with them; when we fail we are at strife with them; and so to be at peace is to have peace in ourselves. The victories of peace are intended to make peace victorious in our hearts. They lead to the peace of God.

MINISTERIAL CHANGES: Public welcome into a new sphere of ministry has been given to the Rev. W. R. Shanks at Holbeck, Leeds—his second ministry there; to Rev. T. P. Spedding at Mansfield, Oct. 14th; to the Rev. J. Vint Laughland, at Unity Church, Sheffield.

DEATHS: Rev. Jenkyn Lloyd Jones, LL.D., Chicago, U.S.A., Sept. 12th, 75; Harriet H. Parker, late of Edgbaston, at Acton, Oct. 14th, 81; Mr. Henry Villars, Highbury, London, Oct. 15th; Mrs. Herbert Thomas, at Milton, Oxon, and formerly of Bristol, Oct. 17th; Mrs. W. H. Waid, London, Oct. 28th, 29; Miss Mary K. Cooper, Dulwich, London, Oct. 30th, 32; Mr. Geo. H. Willmer, Birkenhead, Oct. 30th, 73; Capt. G. B. J. Smyth, of Banbridge, Co. Down, killed in action, Oct. 22nd; Mr. James F. Dodds, York, Oct. 31st, 58; Mr. Wm. Parker, Sheffield, Oct. 31st, 71; Mrs. Fielding Johnson, Rothley, Leicester, Nov. 4th, 23; Mrs. S. P. Grundy, Whaley Bridge, Nov. 5th, 39; Mr. C. F. Pearson, Hampstead, Nov. 6th, 74; Mrs. Thornhill, Stalybridge, Nov. 2nd, 73; Capt. A. B. Pritchard, Egypt, Oct. 26th, 35; Mrs. Howard Martineau, Dorking, Nov. 2nd; Mr. Wm. Hollins, Mansfield, Notts, Nov. 5th, 56; Miss Nellie Dexter, Leicester; Mr Joseph Goodison, of Crookes, Sheffield, Oct. 7th, 18; Mrs. A. J. Marchant, Upper Tooting, Oct. 29th; Capt. H. L. Evers, M.C., of Stourbridge, killed in action in France, Nov. 1st, 37; Lt. A. R. Skemp, M.A., Ph.D., killed in action, Nov. 1st; Robert Gardner, Clapham Road, London, Nov. 5th, 15; Mrs. John Campbell, of Belfast, at Moffat, Nov. 7th, 89; Miss M. A. Webb, Cheetham, Manchester, Nov. 7th, 91; Miss E. F. Cobb, Malvern, Nov. 12th, 67; Miss E. Field, Hampstead, Nov. 12th, 73; 2nd Lt. Alec D. Anderson, of Temple, London, killed in action Nov. 6th; Mr. D. H. Rance, London, Nov. 12th, 42.

Rev. W. E. CHANNING. D.D.

(b. April 7, 1780 died, Oct. 2, 1842).



DR. CHANNING is the greatest and most widely known of all the American Unitarian preachers. His writings have been translated into the language of many nations. He was a champion of freedom, an apostle of peace, and a social reformer. His doctrine of the dignity of human nature is as radical as anything in the most modern Unitarianism of to-day. The influence of his thought is perhaps wider than that of any Christian minister of modern times. Rev. Alexander Gordon, M.A., has said of him: "We may describe him as the creator of modern Unitarianism. For he it was who, when he took up the Unitarian name, first succeeded in attaching to that theological designation its modern significance and power."

The Nature of Jesus.

THE Unitarians, for whom I have always had deep respect, look on Christ as a man. Of course, he declared Himself that He was not God, and how people can keep on insisting that He was in face of His own clear words, I can never understand. 'I and my Father are one,' means only that he was doing the work of God. The title 'Son of Man' is a beautiful term, showing that He had come to serve mankind.

—Sir Arthur Conan Doyle.

The London District Unitarian Society held a Conference to consider "the attitude of the churches to industrial conditions." Nov. 2nd.

Rev. H. Gow, of Hampstead, has been granted leave of absence for another four months' work with the Y.M.C.A. at Havre, to commence in January.

Thanksgiving services have been held at most of the Unitarian churches for the cessation of hostilities.

Unitarians in the Army.

THE following is an extract from a letter written by one of our young men in France. We print it, not to revive an unpleasant controversy, but to show the trend of religious thought amongst men at the front. Speaking of religious statistics our friend writes:—"From time to time I have noticed some trifllng religious squabbles in the papers, such as, for instance, 'the fewness of Unitarians who have enlisted.' I wonder who started such a petty controversy. If they were to make a thorough investigation of the beliefs of the soldiers, they would be surprised how many have Unitarian beliefs. The men have not left N.Z. and travelled through some of the chief cities of England, and then roughed it in France, without broadening their views of things in general. Many men no longer believe in the dogmas and creeds of the orthodox churches. They think for themselves; they have a broader outlook on religious things. Some of them, probably do not know what Unitarianism means, but their beliefs coincide with those of Unitarianism. The army does not provide for Unitarians a chaplain of their own. The result is that men with broad religious views have to parade with the men of other denominations. To me it seems an idiotic idea to begin comparing the worth of the different churches by the number of men who have enlisted from each of those churches. The figures are misleading and count for nothing. When I enlisted I was given to understand that the 'religious column' on the papers I filled in was not for statistical purposes, but simply to decide, in the event of one's death, which chaplain was to officiate at the burial. The army does not worry much about a man's religion. In these circumstances one had to decide which of the three—'C. of E.' 'P.' 'R.C.'—it was to be. I decided '—' as I had been brought up as a ——. I believe that one outcome of this war will be that Unitarianism will spread and flourish more than ever."

—Wellington, N.Z., Calendar.

The Wasted Life.—A Parable.

The following is adapted from Mr. Allen Clarke's "Windmill Land" Part II., noticed on another page of this issue, and it is capable of various applications.

I sometimes wonder if, when we pass from this world to the next, how some of us will fare if the Great Schoolmaster who puts us into this planet to go through a certain curriculum, and do certain tasks, should examine us somewhat in the following fashion:

[here follows a hypothetical dialogue between the Great Schoolmaster and a new arrival in the next world. We represent the two by the letters A and B.]

A.—Where have you come from.

B.—Blackpool (or Preston, or any other town as the case may be).

A.—Very well; how long were you there,

B.—Sixty years.

A.—Something wrong, or you would have had at least seventy years.

B.—Yes; I was troubled with bronchitis (or whatever other ailment).

A.—Something wrong. You say you lived in that town sixty years?

B.—Yes, sir.

A.—Very well then; just give me the names of the wild flowers, and the trees, and the birds, in any one of the lanes near that town.

B.—(Amazed): Birds! flowers! Please sir, I don't know their names; I never bothered about birds and flowers. What use are they?

A.—That question shows your deplorable state. What use are they? The world is a riddle for the soul to solve. The Book of Nature is the Book of Revelation. It gives you clue to the meaning of the mystery of man and his evolution and ultimate destiny, and that is what man is set on earth to learn. As the poet says, when you can understand one little flower, you kno wwhat Go d is and what man is. Yet you lived sixty years in one town, and don't know anything about the birds and flowers in its environs! Whatever have you been doing

B.—Please, sir, I was busy "getting on"—I was making money and buying property. I had five thousand pounds in the bank.

A.—Rubbish! I don't want to know what you had in the bank. I want to know what you've got in your soul.

B.—I don't understand. I had some property, too.

A.—More rubbish. I don't want to know what perishable property you had on earth. I want to know what imperishable property—that rust cannot rot, nor time crumble to ruin,—you have brought here,—what treasures of knowledge, wisdom, righteousness.

B.—I don't understand. But I looked after the righteousness, anyhow. I went to church and paid the pew rent regularly, and gave a bit to charity.

A.—Convention and humbug! You have been a very neglectful scholar. I put you into the Earth School to learn something about the world which I made for your instruction and delight. You spend sixty years there, and then come here and tell me you don't know the name of a single tree, or bird, or flower.

B.—(recollecting, and with a hopeful gleam): Please, sir, I knew buttercups and daisies; I remember I gathered 'em when I was a child.

A.—Oh, so you know buttercups and daisies. That's better. We'll give you two marks for that. But first, let us see if you really do know them. How many petals has a buttercup?

B.—Eh? Petals? What's them?

A.—As I suspected. You don't even know anything about such a common flower as a buttercup. What's the difference between a buttercup and a daisy? How many flowers are there in one daisy?

B.—(thinks this a very easy question) One, of course.

A.—That shows how deplorably little you have learned in a sixty years' sojourn on earth. I shall have to send you back to go through the lessons all over again.

B.—What! go back and begin again as a baby?

A.—There is no other way; and don't you think you deserve it? You were in the world sixty years, and yet you don't know anything about even the simplest flower.

B.—(guiltily): No, that's true. I didn't take any interest in flowers. But (anxious to show he knows something) I learned a lot of other things. I can tell you how to buy cheap and sell at a profit. I can tell you how much money——

A.—Those accomplishments don't count here. They are no more than a monkey's gathering of nuts. You seem to have spent your time in getting gold instead of developing your mind. Money doesn't count here.

B.—(apart): Money doesn't count here! What a world!

A.—Yes, I suppose you find it rather different. No wonder you died at sixty, when you ought to have been in your prime. If you had only gone out amongst the flowers and birds you would not have been plagued with indigestion, nor become a funeral at sixty, but have lived healthily till you had happily gone to sleep at seventy or eighty or more. You've wasted a whole lifetime. You have not learned what you were put on earth to learn. You know nothing about its glories and its meaning. In spite of your bank account and your property, you are an ignoramus. You are not fit to pass forward to higher realms. You'll have to go back to Earth, and learn the lessons set there. Take care that you are better prepared for inspection the next time you come here.

B.—But, please, sir, what about my property? Shall I have——

A.—You'll have nothing. You'll just begin again as a baby. And let me advise you to think less about property and more about your mental and spiritual development. Set about acquiring, not the riches you have to leave outside your coffin, but those riches that you can bring with you into the next world; for such is the only real wealth.

[The re-incarnation conclusion in the above will please any Theosophist readers; to others it is sure to be very questionable. But that is not the point of importance in the parable. It's chief significance lies in the suggestion of the wasted life and what may constitute that.—ED.]

Literature.

"The Place of Judaism among the Religions of the world" by Claude G. Montefiore, M.A. Lindsey Press, 5, Essex-st., Strand, London, W.C.—1s. 6d. net.

"The Unitarian Faith in Unitarian Hymns"—compiled by W. Copeland Bowie. Lindsey Press 1s. 6d. net.

Mr. Montefiore's little book presents us with the "Essex Hall Lecture" delivered to a Unitarian audience. on Whit-Thursday (May 23rd) this year. The fact that Christianity is an offshoot of Judaism gives a special importance to the subject, and the other fact that Judaism is based upon the doctrine of the undivided Unity of God, makes it of peculiar interest to Unitarian Christians. Mr. Montefiore is careful to distinguish between orthodox and the "Liberal" varieties of Judaism, and speaks as a rather advanced adherent of the latter. Liberal Judaism, he tells us, is progressive and ready to take into itself new revelations as they come. It is not tied down to ancient rites and ceremonies, nor is it exclusive but broader than nationality and universal in its scope. He therefore considers that this progressive Judaism has a permanent place among the religions of the world. We commend the Lecture to our readers for their own perusal. It is worthy of a place on their bookshelves and certainly deserves a wider public than that meeting to which it was delivered.

Dr. Copeland Bowie's collection of hymns written by Unitarians is excellent. It is a very happy idea to illustrate the Unitarian Faith in this way. Here are fifty hymns by such Unitarians as Stopford Brooke, James Martineau, Oliver Wendell Holmes, William Cullen Bryant, Ralph Waldo Emerson, William Johnson Fox, John Page Hopps, Henry Wadsworth Longfellow, James Russell Lowell, Theodore Parker, William Gaskell, Sir John Bowring, and others, illustrating "the Fatherhood of God," "The Brotherhood of Man," "The Leadership of Jesus," "Life and Duty," "The Immortal Life," "Faithfulness to Truth," and a dozen other points of religious faith. Underneath each hymn is a paragraph of particulars concerning its author's Unitarianism; and at the end of the book there is an excellent statement of Unitarian Beliefs which presents our religious attitude exceedingly well. In the Preface there is a short essay by Prof. F. G. Peabody, of America, which makes a very appropriate introduction to the book; and with Table of Contents, Indices of Authors, and of First Lines, the little volume is about as complete as it can well be. For new missionary movements it would make a very convenient and effective hymn-book for religious services, especially if published in stiff paper covers at 3d. or 6d. per copy.

"More Windmill Land," by Allen Clarke, 7s. 6d. J. M. Dent and Sons, London.

This is Mr. Allen Clarke's 2nd volume of "Windmill Land," being Part II, and continuous with the first volume which was noticed in a previous issue of this magazine. In the course of 400 pages of good letterpress there are over 50 excellent photographic illustrations. The book gives good descriptions of places and scenery, of people and folklore, of history, tradition, and customs of the Fylde country near the coast of Lancashire between the Ribble and the Wyre. In the homely talks recorded there is much that is humorous and not a little that is serious. The broad humanitarian ideas of the author give a wholesomeness and sanity to all his pages. The plain and chatty style throughout, makes the whole contents very interesting and attractively readable. There is also much poetry intermixed with the prose. Limits of space forbids quotations here, but there are numerous passages illustrating the religious ideas of the writer which are distinctly and reverently rationalistic and in complete accord with Unitarianism. Not only as a book of instructive and entertaining reading is this work of value but for purposes of reference it is worthy of a place in every library, both private and public, and we cordially commend it to our readers for themselves, and as very suitable indeed for a gift book or for prize-giving at any school.

Unitarian Temperance Association.

ESSEX HALL, ESSEX STREET, STRAND, W.C.

INTELLIGENT TEMPERANCE TEACHING.

THE Rev. Dr. Mellone, Principal of the Home Missionary College, in the course of an address before the Yorkshire Unitarian Sunday School Union upon the work of the Sunday School after the war, included a more direct and intelligent teaching of temperance, as the need of the future. It is to be regretted that there was no report of his excellent and timely address in our denominational papers, and the space at my disposal here prohibits even a summary of it. But I may just say that he called the attention of his hearers to the temperance literature of the National Unitarian Temperance Association, which he has sampled, approved, and highly commends for its excellent, instructive, scientific character. It would be a fault, seriously to be rebuked, if I failed to give this testimonial, coming from such a high authority, as wide a publication as I can afford. The attention of our Ministers and Temperance workers in the Yorkshire Union, has been called to the subject by me with a view to the formation

of a Band of Hope Union within the Union, for the purposes of mutual aid and collective action in the direction of more and better temperance teaching, but the result is not very encouraging so far. I would, however, appeal to all in the Unitarian body to consider the matter, and suggest that they should apply to our secretary, Mr. E. F. Cowlin, 19, Northwood-road, Forest Hill, S.E. 23, for the list of publications which he will gladly supply. It includes books and pamphlets at very low prices, which convey a mass of information collected from very wide sources, written by the ablest of our Unitarian and other Temperance advocates, in which the physiological, moral, political and economic aspects of the question are dealt with. There is besides an excellent Lending Library available, of more expensive books by writers of world wide knowledge and experience, and no speaker needs to be at a loss for material upon which to establish appeals to an audience, young or old, to convince, convert and establish in the Temperance cause. There is a very acceptable and appropriate form of temperance teaching in the Dialogues. Here we have in attractive form the sustained argument debated from the platform, which is sure to find favour in our meetings, there can be no dullness and deadness, nor lack of sound information, if the young people are carefully prepared beforehand to reproduce this sort of literature. Mr. Cowlin writes, especially to call attention to his dialogues list, which he will send free on application. Last, but not least in importance and usefulness as a means of information, I would again recommend the Competition in Essay and Story writing which the Association is now promoting. There is nothing better calculated to inform than the effort to write, and the preparation necessary is valuable in itself, even if there be no immediate success in winning a prize. Managers of Sunday Schools, Bands of Hope, Guilds, etc., will do well to take heed to the advice of Dr. Mellone, and get to work now to prepare Young England for its work of purging the land from the foul evil of Intemperance.

—R.N.

Post Card Propaganda.

What is Unitarianism?

UNITARIANS UNITE in the love of truth, in the spirit of Jesus Christ, for the worship of God and the service of man.

Unitarianism stands for belief in:

(1) THE UNITY OF GOD in ONE Person, the Universal Father, who is the sole Creator, and the only object of divine worship—and therefore not a Trinity.

(2) THE UNITY of MAN, all men being members one of another, dependent on each other, in each other's keeping, made to be ONE HUMANITY, and designed for universal brotherhood.

(3) THE UNITY OF MAN WITH GOD in one divine nature, man being the child of God, a partaker of the divine spirit, made to become perfect as God is perfect, and is essentially good and not naturally evil.

(4) THE UNITY OF LIFE here and hereafter, in one continued discipline, education and progress upward and onward for ever, man being immortal as God is immortal, and destined for the perfect life.

(5) THE UNITY OF SALVATION in one grand destiny for all men, by character and conduct. God's love ultimately winning all souls into complete fellowship with himself, so that not one shall be lost.

(6) THE UNITY OF TRUTH: UNITARIANISM is based upon the exercise of reason and the free search after truth; it is not under bondage to any fixed creed, is always open to receive new light and to adjust its statements of doctrine to accord therewith; for all Truth is one.

(7) THE UNITY OF RELIGION in one religion of every nation under many forms of faith,—the seeking after God's Kingdom and His righteousness in all human affairs.

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By CLAUDE G. MONTIFIORE, M.A.

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